113, 183, 563 Albania EG1

[For data on beliefs and customs relative to baptism of Moslems in Albania, see 9: Filipovich, EF1 Yugoslavia, category 116, pp. 4-5.]

757 278 antiseptic properties. This plant is still used for similar purposes by homœopathists.

757 An ingenious way of keeping a limb warm is to wrap it in hot dough.

757 753 It was always difficult to persuade folk to have a running sore or boil cleaned up, as they believed that it was very healthy—a disease was coming out, therefore the more pus the better. I persuaded the father of a little girl who had scratched her face and got it covered with nasty sores to take her to the Austrian hospital. The doctor cleaned it up in a few days and the father was furious. He was sure the disease was now driven into the child and said he should hold the doctor guilty if she died. Luckily she flourished.

757 151 Two examples of resistance to pain and shock, out of very many I have known, will give an idea of Albanian toughness.

A Shala friend of mine, Cherim Nue, came one night from his mountains to Scutari to ask me for a "bar" (herb). He was in great pain with a swollen face. As he had two very bad teeth, I told him to go to the Turkish dentist and have them out, and gave him the fee—four chereks. Next day he returned triumphant to pay me back one cherek. He thought it a pity to waste four on the dentist, so he bought

● [563 326] a pair of dentistry forceps from a gipsy smith for three chereks and pulled out his own teeth. He showed me how he had managed a good wrench by sitting on the ground and twisting his left leg over his right arm. He set up as dentist in the mountains, and last time I saw him

759 told me with glee that I had made his fortune. He had pulled out most of the teeth of the neighbourhood.

752 757 The following case gives an idea of what an Albanian peasant can survive: A man was standing on top of the steps of a village house in Zadrima loading a cart. He slipped and fell on to the sharp stakes that formed its sides and ripped open his abdomen. The peritoneum was badly torn and the bowels protruded. His family filled the wound

[278] with a favourite remedy—mud mixed with grass; and he lay in his hut for a week. As he then appeared to be dying they put him on a cart and took him some six or eight hours over a bad track to the Austrian hospital at Scutari, where they arrived at midnight. The doctor who was called up told me that the man appeared to be moribund. The wound was in a horrible state of mixed mud, pus, and bowel. "More from professional instinct than because I thought it would be the least use, I cleaned it and dressed it. But I was so sure the man would die that I told his comrades they were to wait till next day to take his body home in the cart." To his surprise, when he went his rounds next morning the patient's high temperature had fallen,

757 the wound was going well, and he was comparatively cheerful. He

278 made good progress for some days, but had a fixed belief that "English

S. Redlich S-3 (no date) 1936 EG1 Albania EG1

dwellings immediately enables one to make the distinction between the natives of this district. The comfortable handsome stone houses, with large galleries on the upper stories before the living rooms and the stables below, denote the typical Albanian peasant homes. And in the immediate vicinity, the small reed huts tenanted by the gypsies.

There are two kinds of gypsies in this interesting country: one is the same as the English variety, speaking the quaint old Romany, although knowing at the same time the language of the country. This branch of gypsies is the eternal wanderer, constantly moving from one district to another, pitching their temporary tents wheresoever they will. Their keenest interest is in horses and they live by their tradings and quite often entirely by their wits. The other kind of gypsies is those, who, having forgotten almost all of their Romany, speak only Albanian, and a little Turkish where they are old enough to have experienced the Turkish occupation of Albania. Essentially lazy, these broken-up tribes live mostly in the towns, gaining their daily bread in the simplest and most convenient way possible for them: singing and danc-

AN INTIMATE GLIMPSE INTO ALBANIA

ing, accompanied by the women on tambourines and they by the men on violins and cornets. Their dances are picturesque in their native costumes with their hair either flowing or bound up, according to the particular dance. For those who may interpret their dances, there is a rich abundance of narrative in store for the reader. The harmony of tambourine, violin and cornet is not at all unpleasant when played by skilled musicians. The singing, however, is not harmonized, the performers using only one voice. Regardless of where these gypsies may live they earn their living in the same way, and being too lazy to cultivate even a small truck-garden, they lead easy, happy-go-lucky existences, and they have their huts free of rent, provided they work a few days out of the year for their ground landlord, Shevket Bey. Strange as it may seem, these wandering, anchorless people are about the only local blacksmiths found in this country, for the Albanians proper have a curious aversion to this occupation.

After leaving this quaint little town of Bradshesh, and penetrating into the heart of Albania towards Elbasan, large, beautiful

Here also Mohammed II left several
pure-blooded Turks, a plantation which does 563
not seem to have occurred in any other place, for the great majority of the natives in this town today are of the Moslem faith, and strongly resemble the dark and powerful physiques of the Turks. The Christian inhabitants of Elbasan are all Orthodox, as this is the seat of an Orthodox Archbishop. The older Albanian colony has almost confined itself to the castle area, whereas, the Vlachs, first cousins to Rumanians, more recent inhabitants, have satisfied themselves with the southern area of the town.

The great, impressive old castle built by 712
Mohammed II is still in a fair state of preservation on two of its rectangular sides. The main part of the havoc that has been wrought upon this magnificent old pile was caused by Reshid Mehmed Pasha in 1832, when he quelled an insurrection in this area. The other part of the damage is due to the natural ravages of time and the elements. The castle proper is 1,060 by 1,000 feet and its massive old walls are nine feet thick. A small, daintily-designed mosque stood over the South Gate until 1920, when it was destroyed. There is no material evidence to 000

ALBANIA YESTERDAY AND TODAY

There is no material evidence to
563 the tradition that there was once a Jewish colony in Elbasan.

443 The picturesque brown bazaar is held once a week just outside the south wall, and nowhere in all Albania is there to be found such a grand confusion of color as among the native costumes on market-day, which is generally Saturday.

346 There are several fine old mosques which are gems of Turkish architecture, especially that of Nazireshe located near the Vlach quarter, and it is one of the oldest and most beautiful in the country.

Among the newer buildings are the archaeological museum, the Baholi library, the normal school, erected at the foot of the dense olive groves just north of the town, and the
274 new Alcohol factory a very few miles along the road leading to Korcha (Korça). The
485 Grand Hotel and the Hotel Adriatik, with excellent European and native cuisines, add much to the desirability of visiting this Albanian center.

000 A strange, weird beauty is found among the olive groves at Elbasan, and the many walks through these young forests are indeed delightful. They add a strong note of contrast,

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

as the basis of the language of the whole country.

The majority of the villages between Tirana and Elbasan are Moslem, due to the invasion of the Turks. Many of these little hamlets have preserved the tradition of having received visits from the mighty Scanderbeg the Great, the national hero.

A view of Albania from an aeroplane, is like looking down upon a checkerboard of blazing colors. On one side, the home-made brick huts of the peasants situated on the pebbled-banks of the river amid waving green fields of maize, and on the other, the sun-burnt stucco of the new buildings, surrounded by lovely old-fashioned gardens, with the bright mosaics of the mosques with their golden spires lending rich hues to the already bewildering mass of color, a subject fit for an artist's brush. The ancient in contrast with the modern—past and present walking hand in hand. Age old fortresses and castles and modern buildings; narrow, winding streets and wide, spacious boulevards; palaces of glistering white and the ageless ruins of bygone glories. This thriving country, seen from the air, seems to glitter and shimmer

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

wear a coat of thick white woollen stuff, red trousers, an embroidered apron with fringe half a yard long, and on the head a blue kerchief. The dress of the Christians is similar in form but usually of a violet colour. The *yashmak* and *feridgé* (veil and cloak) of the Turkish women is worn out of doors by the Moslem women in the towns, and also, if they live in close proximity to Moslems, by the Christian women. The cloak of the latter is, however, of a different shape and of a light red colour, with a cross embroidered in front. This distinctive dress is said to have been imposed by a native pasha, who, being attracted by a Christian girl, not knowing her to be such, asked her in marriage and was refused.

The country women, however, both of mountain and plain, and whether Christian or Moslem, go about unveiled. Their costumes vary extremely in detail, but are generally of stout homespun and felt, and in form resemble those of the Greek and Bulgarian peasants of Macedonia, the leading features of which are two aprons worn under a coat. In the villages of the plains, however, a blue petticoat, trimmed with red bands, is worn over an embroidered linen gown, with a bodice of white cloth embroidered in black.

Albanian ladies appear to be even more addicted than Osmanlis to the use of cosmetics. No sooner are they married than they begin to dye their hair with a decoction made from gall-nuts and palm oil, paint their eyelashes, and extend their eyebrows till they meet over the nose. For their skins they use a "wash" in which various deleterious ingredients

[Constitution]

641 No privilege because of family, position in life, wealth,
554 or cultural level is recognized.

ARTICLE 13

●[563] All citizens are equal regardless of nationality, race, or
[659] religion. Any act which grants privileges or takes away rights from any citizen because of nationality, race, or religion is unconstitutional and carries with it punishments as provided by law. It is unconstitutional and punishable by law to stir up hatred and dissension among nationalities, races, or religions.

ARTICLE 14

666 All citizens who have reached the age of eighteen are
641 eligible to elect and be elected in all organs of state, regardless of sex, nationality, race, creed, cultural level, or residence.

Members of the armed forces also have these rights.

The right to vote is universal, equal, direct, and secret.

The right to vote is forfeited by those who have been disqualified by law.

ARTICLE 15

562 Women are equal to men in all walks of life, private, political, or social.

Women shall receive the same pay as men for the same work. And women have similar rights with regard to social security.

745 The government especially protects the interests of mothers and young children, by assuring vacations with pay before and after childbirth and also by building maternity hospitals and nurseries.

ARTICLE 16

659 Freedom of conscience and religion is guaranteed to all citizens.

The church is separated from the state.

Religious communities are free to exercise and practice their creeds.

[Constitution]

ARTICLE 32

641 Defense of the country is the highest duty and greatest privilege of any citizen.

[687] Treachery against the people is the greatest crime.

Military service is obligatory for all citizens.

ARTICLE 33

651 Every citizen must pay taxes according to his income.

The state fixes taxes, and exemption from the same is determined by law.

ARTICLE 34

687 Citizens cannot use the rights given them by this constitution in order to change the constitutional regime of the People's Republic of Albania in an undemocratic manner. Any act of this kind is illegal and carries with it punishment as prescribed by law.

ARTICLE 35

● 563 In the People's Republic of Albania national minorities enjoy all the rights enjoyed by other citizens as well as freedom to use their own language and develop their own culture.

ARTICLE 36

641 The People's Republic of Albania gives the right of refuge to citizens of other countries who are persecuted for their activities in behalf of democracy, national liberation, rights of the workers, or scientific and cultural freedom.

PART TWO
STATE ORGANIZATIONS

TITLE I
Highest Organs of the State

646 (a) People's Convention

ARTICLE 37

The People's Convention (Parliament) is the highest organ of the state of the People's Republic of Albania.

ARTICLE 38

The People's Convention maintains the sovereignty of the

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

Kuturman until his family died out and the plate disappeared. The summer grazing which belonged to the village of Bërshenj near Fulqet was three days away on Mt Dragû. The Highlanders, living at the mouth of the river Mat, had their summer pasturages on Mt Vermosh five days away from their winter homes.

A clear distinction was drawn between the laws governing private and public pasturages. In broad outline what was private could be fenced or sold or built on at its owner's sole pleasure, and was divided up between his sons at his death. What was public was marked off by boundary stones from neighbouring properties but had neither outside fence nor internal boundaries. Though all the households in the tribe or village had equal rights in it and could each graze as many animals, cut as much firewood or timber, build as many huts or folds and shoot as much game on it as they pleased, these rights came to them only as members of the community and were not transferable to strangers. They could not sell their grazing rights to an outsider, share a hut with him or graze his animals along with their own; if they wanted to give an outsider friend pasturage, they must do so on their private ground. They could not sell part of the common or dispose of firewood, timber or game for their individual gain; only the community could negotiate such sales, and all the profit or loss from them was community profit or loss. They could not build a permanent house on the common. When the head of a family died, his rights were not divided among his sons like his private property but descended to them jointly. Gypsies, it may be added, were allowed to pitch their tents, graze their animals and gather firewood on the common. Being as resourceful in Albania as elsewhere, they needed no permission and snared what game they could; as they did not carry firearms they could not shoot it.

Those communities which did not possess their own private summer pasturage, hired or rented it from near and far. Breg i Matit rented theirs partly from Shkrel and partly from Theth, and the latter was a full week's journey away. Modernity having come to Albania, they paid cash down. Fulqet rented a neighbour's mountain every summer and paid for it in the old-fashioned way with half an oke of butter, the same of sour-milk cheese and 2½ oke of sweet cheese for every forty sheep. Perlat again gave their own winter pasturage in return for leave to summer on the mountains of Lurë and Selitë. In Turkish times, Lurë asked neither money

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

695 693 nominees they were supposedly free from bias in the suspect's favour. Then they were very carefully selected.

Since the truth or falsity of the result of the ordeal depended in the first place on their probity, and since it had to be certain that one or more of them would refuse to sell his soul by swearing falsely to a criminal's innocence, their personal honour had to be beyond question—they must never have been caught, for instance, swearing a false oath or taking bribes. They had further to be free from ill-will against either party—they must not be malicious. It was also important that they should have some knowledge of the case at either first or second hand. Hence the accuser liked to name the suspect's relatives and neighbours, as in the case of Qazim of Labinot, men who came from the suspect's village if not his brotherhood. In the case of a stolen animal, for example, the relatives in particular might have seen the meat being eaten by the suspect's family or the bones being gnawed by his dog. In all cases of theft a near relative would know that the suspect was not at home at the time. But if any of the suspect's relatives were unscrupulous the accuser naturally preferred to nominate others. Better an ignorant but upright compurgator.

[563] Certain members of a tribe could not be compurgators. A gipsy, we have said, might serve on a suspect's behalf, though he might not be put to the oath to discharge himself of an accusation or to make good his claim to a property. Old men, boys and lunatics were never allowed to take oath either as suspects or as compurgators; nor were women except in very rare cases.

A Moslem hoxha or sheikh counted as only one compurgator, but, being regarded as a man of weight, tended to come high on the accuser's list. A Catholic priest was theoretically exempted by his office from being put to the oath as either suspect or compurgator, but if named as compurgator, he counted in his single person as equal to twenty-four. If a bajraktar of Mirditë or one of the Gjomarkaj family was chosen as compurgator in a case involving twenty-four, the court named twelve others and declared the bajraktar or Gjomarkaj equivalent to the remainder.

The suspect had the right to object to the accuser's nominees if they were not in a position to know the truth of the case, or to risk taking an oath to clear him. If his objection was obviously well founded, the accuser had to change his nominees. The suspect was also protected from ill-will on the part of a compurgator. As

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

mill, the villagers themselves could work it; the miller was therefore not entitled to public protection. The village blacksmith, with few exceptions a gipsy, was in even worse case than the miller. He was a public necessity, since Albanian peasants will not make horse shoes or farm implements, but he was only a gipsy and no Albanian community would trouble about so low-class a creature. If he was murdered, only his family would avenge him, and they probably lacked the spirit to do so.

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples
Albania EG1

To the Land of the Eagle

361 city wall which at one time completely encircled the town
349 and is still, in many places, in good preservation. No one knows its age. The local people assert that it is Venetian, but, as flat brick figures largely in its construction, it is more probably Roman. At the present time roads pass through ragged gaps in the masonry, and houses, of which the British Legation is one, are built in, and on, the ramparts.
● 563 A small colony of Arabs—Baghdadi by their caste marks—inhabit one of the bastions.[1] One wonders how they came there. In the town[1] there is also a gipsy quarter, as in most other Albanian towns. The gipsies are a peace-loving folk, asking no more than a quiet life with not too much work and plenty of music and dancing. They are, in fact, Bohemians *par excellence.*

ooo I trespassed on the hospitality of the Durazzo Legation for three days and then went aboard the boat for Valona in the company of a King's Messenger, the consul's wife and family, the gentleman who had come out after oil and was now returning to England—whether satisfied or dissatisfied I did not trouble to enquire—and some other of my fellow countrymen whose acquaintance I had recently made.

Durazzo looked exceedingly attractive from the sea. The glittering water was that marvellous shade of blue which is peculiar to the Adriatic. Boats with patched and tattered triangular sails plied between the ship and the shore.

361 The little town of white and yellow houses, bathed in sunlight, lay at the foot of the island-like promontory on which

[1] [of Durazzo -- Analyst] 126

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples
Albania E61

To the Land of the Eagle

country, if I am rightly informed, two crops a year are possible, though whether the land would stand two crops without impoverishment I have not enough knowledge of such matters to say. There is room, too, for many more sheep and cattle than at present. If the gipsies can raise the large flocks they do, presumably the Albanian can raise them also. I saw gipsy encampments with flocks which appeared to run to a thousand head of sheep or more. As to cattle, the local breed is small; this is attributed by the natives to the poor pasturage, but the importation of pedigree stock might bring about an improvement. In fact, as I see it, there is wealth in Albania—the best kind of wealth, that which comes from honest work on the soil—and I cannot help wondering whether the Albanian who is yearning after the United States, Canada, or Australia, as the case may be, is not shutting his eyes to opportunities which lie ready to his hand in his own country. It is a truism that people are often blind to their own immediate surroundings.

The accommodation offered by the Hotel Metropole fell so far short of my fanciful anticipations that as soon as I had supped I made my way through the ill-lit streets to the American School, hoping that my friends Mr. and Mrs. Kennedy —whom I had met at Tirana—might be able to tell me of better quarters. They assured me, however, that the Hotel Metropole was the only place at which it was at all possible to stay, and very kindly offered to make me up a bed in their sitting-room. This offer—foolishly, as it turned out—I declined. I was back early the next morning begging that

10: Lodge S-5 (1919, 1939)1941
EF6 Serbs EF6
Albania EG1

XI

S A 184 586 563 Customs among the Moslems vary in different districts, and with different races; as for example, the Bosnians and the Albanians of Metohija. In villages near Peć a man can divorce his wife; but the wife may only run away. If she does she cannot remarry. In Turkish days the man could kill an offending wife; this extreme measure is now forbidden to him. In some parts of Bosnia, however, wives and husbands have equal rights of divorce, though in the Travnik villages only the man can divorce, especially if there is no child. In case of death, a husband can remarry [587] the day after if he likes; a woman must wait at least three months.

A 586 When a Bosnian couple decide on divorce, both must go before the *šerijakski sud*, in which court they had deposited a signed document at their marriage. As soon as the marriage papers have been discovered, the divorce is granted. The process may take two hours, eight days, or an indefinite period. Divorce costs nothing if the wife comes before the court of her own free will.

A 58 563 Albanian girls in Metohija are sometimes betrothed at birth, or at the end of their first year; and are usually married at fourteen or fifteen. The bridegroom is usually at least seventeen. But sometimes a betrothal lasts for years, until the bride-price has been collected. In Streoc, a village near Peć, a bride cost anything up to 10,000 dinars: after the crisis in 1931 her price fell to 5000 dinars.

S 595 563 Most of the Moslems I met had one wife. None but the rich, they said, could afford more than one, in Jugoslavia as elsewhere. Only in Bosnia did I find husbands with two wives, though one Moslem peasant, Šaban Lepi, S 587 563 living in a Travnik village, had considerably excelled Henry VIII in the number of his wives; he had nine—in succession. This experienced husband was a poor man in patched clothes, about fifty, with a ragged grey beard, who, when I saw him, was living with his ninth wife, Rasija, in a cottage of one room, with a wooden floor, and a kitchen with a mud floor. His first wife, Zuleha, during thirteen

10: Lodge S-5 (1919, 1939)1941

EF6 Serbs EF6
Albania EG1
Croats EF4
Montenegrins EF5

A S 291 563

The Albanian men of Metohija are accustomed to white garments—white cotton or woollen trousers, fitting the leg, and embroidered about the ankle, a full white shirt sometimes worn like a tunic, and a white woollen coat of the same length, with elbow-sleeves, lightly outlined and panelled with narrow black braid. A turban-scarf is wound over the little white felt cap. They wear soft knitted shoes, but theirs are pointed and very carefully worked with typical Albanian patterns.

XII

C M S 291 795 563

One or two special points may be noted in concluding. Caps are particularly expressive of district and religion. In villages only an Orthodox Serb wears the *šubara*, or the Serbian national cap,[1] the Orthodox Montenegrin and Hercegovinian and the Roman Catholic Dalmatian wear their national flat round caps, the Roman Catholic Croat usually has a hat of one kind or another, the Moslem headgear is a fez with or without a turban-scarf, or a white felt skull-cap, or the high Dervish fez. In some villages peasants have said they would kill anybody who used a cap to which he was not born.

And still in Sarajevo to-day (1939) postmen, tram conductors and drivers proclaim their faith by their headgear, the Orthodox wearing the Serbian national cap, the Moslem Slav the fez, while the Roman Catholic Croat or Bosnian uses the ordinary peaked official cap.

The older Spanish Jewesses of the town also still perch their curious high, brimless hats, made of dull golden brocade or some other patterned material, on their smooth hair tightly drawn into a bun behind. This high, stiff, narrow crown is flattened at the sides, concave back and front, with a row of small overlapping "gold" ducats round the top.

S [302]

For mourning men leave off shaving, and don black shirts: the women cut their hair and put on a black head scarf.

S 765 302

[1] I am, of course, excluding soldiers, or possibly some officials.